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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1863.

BISHOP TALBOT—NEW-MEXICO.—We have accounts of the arrival of Bishop Talbot and his party in New-Mexico, near the end of June. They spent Sunday, the twenty-eighth of June, at Fort Union, and Sunday, July fifth, at Santa Fé. Their journey had been attended with many hardships, and the Navajos and other hostile Indians made travelling in New-Mexico dangerous. The Bishop was awaiting fuller observation before reporting as to the prospects for the Church in that Territory.

BISHOP SCOTT.—The Missionary Bishop of Oregon and Washington had, at last advices, just returned from a visitation of the towns on Puget's Sound. Two missionaries for that region are greatly needed, as well as several for other places in Washington and Oregon. The Domestic Committee hope that suitable men will soon offer for that portion of the missionary field. We are sorry to learn that Bishop Scott was obliged to suspend his visitation by sickness, but hoped to resume it in July.

FUNDS FOR DOMESTIC MISSIONS.—Renewed attention is asked to the need of funds for Domestic Missions. We stated last month that seventeen thousand dollars were needed to fill up the sum which the Domestic Committee asked for by October first, 1863. The acknowledgments in this number show that sixteen thousand dollars of this sum are still needed, while but two months remain before the Annual Meeting. May the hearts of many be moved to respond liberally for this blessed work.

NEVADA.—The Rev. W. H. Stoy, of Wisconsin, has been appointed a missionary in the Territory of Nevada, and will proceed thither very shortly. The reputation which Mr. Stoy has established, as a faithful and laborious herald of the Gospel, gives promise of success, by the divine blessing, in his new field.

MICHIGAN.

Clifton, etc.—Rev. W. A. Johnson.

In my informal report, a few months since, I gave some account of the nature of the population among which this mission is placed.

A few words as to the *parish proper* may not be inappropriate. I find it in a very weak state, from no fault of my zealous predecessors, but from causes to which all mining localities are subject.

The Cliff Mine was chiefly instrumental in having a church built here. The Protestant miners (with the exception of a few German and Irish) are from Cornwall, England, and are, by force of long habit and tradition, wedded to Methodism. Under its first pastor, who was an Englishman, and had been a Methodist, the Church drew them largely to her services, through the personal popularity of the man. But except a very few families, it never took any real hold of them.

Subsequently, it has been sustained by the officials of the mine, who were Americans, and had the ability. Now, by a change in the management of the mine, we have lost all the religious, and much of the pecuniary support from that source, and the parish is left dependent on a handful of families, mostly laboring people. Among these there is a still smaller number who take any deep religious interest. I found but three communicants, all females, and all persons in humble circumstances, when I came.

This is our enduring evil here. There is nothing permanent in a mining population. No parish can be built up, in the common sense of the word. It is a sowing of the "good seed" in faith, hoping that it will spring up—how, the sower knoweth not.

An encouraging circumstance is our large Sunday-school of one hundred children, sadly hindered in its efficiency, however, by the want of suitable teachers. So very narrow did the field seem here, and so uncertain its future, unless more strength could be gathered to its support, that I thought it best to extend the field of my labors this spring.

Rev. Mr. Long held services at a mine called "Copper Falls," ten miles off, once a fortnight, in the morning, and then returned here the same afternoon. By taking this one afternoon service from this parish, I am enabled to spend every oth-

er Sunday in that direction, and supply the Pennsylvania and Amygdaloid mines (which are near together) at half-past ten A.M.; preach at Eagle Harbor, five miles off, at half-past two P.M.; and reach Copper Falls for a service at half-past six P.M., three miles further.

The Sunday-school here is not interrupted by this arrangement, while it enables me to reach points where services were desired, and to present the Gospel in the church to a number of men of influence and position. This change was inaugurated in May. I have also held two services at Eagle River.

I was happy in receiving again to the communion, after a neglect of many years, a venerable man resident at Eagle Harbor, a member of the Church from Ireland, who, in this irreligious "upper" country, had fallen into sinful and careless ways, but whom God brought back to penitence by the visitation of a dangerous illness.

There are not many incidents in the routine of a missionary's life in such a place as this.

I am constantly called upon to baptize children of families who never come near the church.

Our short but pleasant summer is now in full glory, and as one sees the luxuriant vegetation and rich blossoms—some of the flowers being uncommonly beautiful—he can hardly fancy that this is the same place where the snow lies six feet deep, and winter rules with such relentless sway.

Marquette, etc.—Rev. J. Phelps.

It becomes my duty to again report progress from this missionary station, as another quarter has elapsed. In the letter of reappointment, I noticed that I was appointed missionary to "Marquette, etc.," and I took the "etc." to mean the adjacent settlements. I have, therefore, commenced holding a service every fourth Sunday at Negaunee, a village sixteen miles from here on railroad, composed of miners and smelters. The services are held in a school-house, and attended by about fifty persons, on an average. This is the most literally missionary ground of any I ever before occupied, as until I went there no religious services of any kind were attempted to be held, excepting that of the Romish priest. I am under great obligations to Mr. R—, of Chicago, a layman in our Church, for preparing the way,

and making the arrangements for these services. Until lately, he has owned and occupied a summer residence at Teal Lake, a beautiful spot near Negaunee, and in the absence of all Protestant worship, he instituted and conducted lay-reading during his stay through the summer months; and this year, having disposed of his interests on Lake Superior, made an arrangement by which I am able to visit the place and hold services every fourth Sunday. So far the people seem to appreciate the work, and all persons, of whatever denominational attachments, unite heartily in the use of the Prayer-Book, and evince a desire to become familiar with it. Last Sunday, a child was presented for baptism, and I should not be surprised if some should become candidates for confirmation. There is in our Iron Mountain a population of not less than three thousand persons, who have heretofore been destitute of Protestant worship. It is true that the great body of them are in the fold of the Roman Church, and cared for by it; but still there are very many Protestants who ought to be cared for, or else, if they are not already, will certainly soon become, if not heathen, quite heathenish in their mode of life.

In regard to our parish here in Marquette, I am rejoiced to report some visible signs of progress in the right direction. The congregation is increased, and more thoroughly attached to the system of instruction, as presented in the Ecclesiastical year of the Prayer-Book. Peace, and harmony, and unity mark all of our efforts as a parish. This, of itself, I take as a sign of God's blessing upon the parish. The congregation have awakened to an interest in the Sunday-school—the great seminary of the Church—and are willing to aid the cause by their active labors. To the Junior Warden, especially, I am indebted, for his efficient zeal in reorganizing and superintending the school, and in interesting both teachers and scholars in the good work. We have also, by the advice of the wardens and vestry, commenced a weekly collection for a parsonage fund, which, we think, together with the proceeds of pretty vigorous begging from visitors and strangers who may visit Marquette this summer, will enable us to put up a cheap but substantial parsonage. The need of such a building is evident, from the fact that one fourth part of the Rector's salary paid here goes for house rent, and the remainder is but a small

sum with which to pay all other expenses of a family; but I only mention this to show our need of a parsonage building.

I believe I noticed in my last report, Mr. F——'s benefaction to our parish, of three hundred dollars, by which all incumbrances were paid off, and the parish placed free of debt. It was a generous donation, and we feel deeply grateful for it. Now, if we can find others who, of their abundance, are willing to assist us in building the parsonage, we shall be well supplied indeed. If the Church only had money—but God will doubtless dispose the hearts of the people to give, when and as he wills, and if that disposition is not resisted, we may be sure there will be enough.

WISCONSIN.

Juneau—Rev. O. H. Staples.

I ENTERED upon my work in this county about the first of February, 1863, having my residence at Juneau, and dividing my time between the villages of Hurtsford, Horicon, and Juneau. The latter place has a population of about three hundred; whole population of the town, one thousand eight hundred. It is the county-seat, and is situated in the midst of a fine agricultural country, and is peopled mostly by emigrants from the Eastern States, with some Germans.

The number of Church people, as my report will show, is small. Church services have been held here and in Horicon, occasionally, for five or six years; and three years ago a church was organized in this place, by the Rev. Edward P. Wright, who officiated here for a short time, with great acceptance to the people. Since he left, no regular services have been held until I came. Our congregations were small at first, but have steadily increased up to the present time, numbering for the last three Sundays, perhaps, one hundred and fifty. We have held our services in the Presbyterian house of worship, but can do so no longer, and shall have to occupy the Odd Fellows' Hall, a place not very commodious, but the best that can be had. Having a right of possession here, I shall establish a Sunday-school, which I could not well do in the other house. The want of a church edifice in which to celebrate our services with all the decencies and proprieties of public worship, is our great-

est hindrance at this and the other stations; and our folk are too feeble to build. If our harvest should be a good one, an effort will be made in the autumn to build a church in Juneau.

Horicon is six miles from Juneau; has a village population of twelve or fifteen hundred. It is at the foot of Horicon Lake, and has a large water-power and some manufacturing establishments, and is likely to become a town of some importance. The number of Church people is less than in Juneau, but the attendance upon our services has been pretty good. There, as here, we have had to use a borrowed house, and must continue to do so for the present. It has not seemed practicable or advisable to open a Sunday-school there. I could not attend to it myself, as I have to be at Juneau in the morning, and am only able to walk there in time for the evening service; and the attempt to open a school in our borrowed house, where a union school is held, would be likely to be thought an interference. So, at least, our people think. A melodeon has been purchased for our use at Horicon, and a good choir, both there and at Juneau, assist in our worship.

Hurtisford is eight miles from Juneau, and about the same distance from Horicon. It has a village population of about five hundred; nearly half Germans. This is a place of great spiritual destitution. There is no house of worship in the place, except one which the Germans have nearly completed. The use of this we can have half of the time. Our services, held in Hurtisford once in three or four weeks, have been in a school house, a very inconvenient one. Itinerant Baptists and Methodists have preached there, but they have hardly an organization there, and have gained little hold upon the people. I think if one service each Sunday could be given them, by a judicious clergyman, with faithful pastoral visitation, a good congregation could be gathered and retained there. The field appears to me far more hopeful than many larger ones, which have been for a long time irregularly cultivated, and the life of the soil deadened by it. Here, also, is a large water power and a rich agricultural country, and the place must continue to grow in importance.

I have been too prolix in this my first report, giving the Committee, not such matter as can have any interest for the public, but such as may give a general idea of the field. I have hope that the

Church may be built up in these places, and that many may be gathered into her fold.

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IOWA.

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Mount Pleasant and Ottumwa —
Rev. B. R. Gifford.

SINCE writing my last semi-annual report, I have been laboring, as heretofore, in connection with the parishes at Mount Pleasant and Ottumwa, and during no six months of my six years' ministry have I had more to encourage me. There has been very much to indicate that the good seed has not been sown in vain; it has already begun to spring up and to bear precious fruit. Much of the work of the ministry in this western field is really preparatory work—the laying of the foundations for the future growth and prosperity of the Church; yet it is sometimes the case that the labor is not long continued ere some encouraging results are witnessed. As the Church's distinctive claims are judiciously presented—I say judiciously presented, for this is really very important—as her Apostolical order and scriptural doctrines, and primitive usages, and unrivaled Liturgy, are explained and made familiar to the people, prejudice gradually disappears, and many of those before opposed to the Church and her claims, are led to favor and advocate them, and, it may be, identify themselves with the Church as members. This has been true to an encouraging extent in my own parishes. During the entire period embraced in this report, ending with July first, the congregations have been large in both places, and much interest manifested in all the services. And there has been, to all appearance, an increased importance attached to the holy sacraments and other sacred ordinances of the Church. I have administered baptism to eleven children and seven adults—in all, eighteen; and at the Bishop's recent visitation thirteen were confirmed, of whom eight were heads of families. At the last celebration of the Holy Communion at Mount Pleasant, a larger number communicated than had done for more than two years; and I trust that the time is not far distant when every confirmed person in my parishes will feel it to be both a duty and privilege to receive this Holy Sacrament of the body and blood of Christ. In most parishes there are many—alas! that

it should be so—who fail to come to the Lord's Supper, and thus to obey the command of Christ, to do this in remembrance of him.

The Bishop's annual visitation to my parishes was one of unusual interest, and afforded, both to myself and people, heartfelt encouragement and satisfaction. Good was done, the extent whereof eternity alone will disclose. He preached eight times, four times in each place, and all the sermons were faithful expositions of Gospel truth, and they were delivered with affecting earnestness. They were listened to with the most solemn attention; and many doubtless returned to their homes with hearts deeply impressed by the truth, and awakened to a new sense of responsibility. The addresses to the classes confirmed were also deeply solemn and impressive. The congregations attending upon these services, particularly the Sunday services, were very large, and a most favorable effect was apparently produced upon the minds of all those who attended upon them. A new impetus was given to the cause of Christ and his Church among us. Oh! that the Lord would still vouchsafe his blessing and aid in all our efforts to bring precious souls into the Redeemer's spiritual fold—his Church—and thus to glorify his adorable name.

In forwarding the above semi-annual report, I have thought it might be proper, at this time, to give a brief summary of my labors since I entered the ministry; for from the time of my ordination in Davenport, six years ago, to the present, I have been connected with the Domestic Board, as one of its missionaries. With the exception of about two months each summer, which my health requires me to spend at the sea-shore, I have devoted these six years principally to missionary work in the diocese of Iowa. During that time I have been employed in two different fields of labor—one in the north part of the diocese, where I had charge of three parishes, one of which—namely, that at Independence—I organized, and the other in the south part of the diocese, where I have had charge of two parishes. These five parishes are situated in the towns of Cedar Falls, Waterloo, Independence, Mount Pleasant, and Ottumwa, respectively. From the time of beginning my missionary labors until now, I have been impressed with the importance of occasionally visiting places where no regular services are held, and seeking out the Church families, and individuals residing in them,

and whenever and wherever practicable, holding Episcopal services. In this way, I believe many who otherwise have been lost to the Church, by their connecting themselves with other religious bodies, have had their interest awakened anew, and in some instances they already constitute a sufficient nucleus for the organization of parishes. Hence, for the want of itinerant missionaries at large, it has been my practice to engage as much as possible in itinerating labors, in addition to my own proper parochial work. The field is very extensive, and the laborers are, indeed, few, and the missionary life is truly one of toil; but when there is so much to invite and encourage us to put forth earnest and zealous efforts for the good of men and the glory of God, how can we withhold them? Though the work be hard, and the earthly reward small, yet there is enjoyed the satisfaction of doing our heavenly Master's will, and gaining a reward on high.

During the six years of my ministry in Iowa, I have visited and held services in about fifty different places—towns, villages, and neighborhoods, situated in twenty-five different counties, many of which were county-seats; and in about half of the fifty places, I was the first clergyman of the Church who ever held Episcopal services in them. I have visited hundreds of different families, not only in towns, but in sparsely settled farming neighborhoods in the country, and have often left Prayer-books, church tracts, papers, and almanacs, and thus endeavored to keep alive their interest in the Church. Some of these people had long been deprived of Church privileges, and had not even seen the face of a clergyman for years, and some of them had been long waiting for an opportunity to have their children baptized. It has often been truly cheering to me, in prosecuting these itinerating labors, to see how gratified these people were to have a clergyman of their own Church, the Church of their choice and their early years, to enter their dwellings once more. Many a delightful welcome have I thus had; often have I been received with words and tears of gratitude, and, as before stated, whenever convenient or practicable, I have held services in these country neighborhoods, as well as in the towns, and in this way, I doubt not, much good has been done, and the cause of Christ and his Church promoted.

During the time that I have been engaged in the missionary work in this diocese,

I have baptized eighty-three children and twenty-three adults — in all, one hundred and six, averaging about seventeen each year. There have been thirty-five persons confirmed in my parishes, of whom thirty were heads of families. I have solemnized eight marriages and attended twenty funerals. I have preached about seven hundred sermons, in seventy different places, including those preached in twenty different towns and cities of the East. I have also held many services where no sermons were preached, besides delivering literary and other lectures on various occasions, etc.

In presenting this summary of my labors, I am sensible that I have come very far short of doing my whole duty. I might have accomplished far greater good than I have, have more greatly promoted the interests of Christ's Church or kingdom; for six years of his ministry often forms no small part of one's entire ministry; and in the case of myself, the Lord only knows, it may be a longer period than I shall yet be permitted to labor; for life is greatly uncertain with us all. But if I am spared to labor yet six years more in the Lord's vineyard, may he grant that I may be increasingly faithful and useful in the work to which he has called me. May the Holy Spirit be imparted in abounding measure, and may my every word, thought, and act be with a view to the divine glory and the salvation of precious souls, the purchase of Jesus' blood. A remark of the Bishop, with respect to the increasing satisfaction which he finds in preaching the Gospel of Christ, impressed me as one of practical interest to all the clergy. I have sometimes felt that there is real danger lest there be diminished interest in and love for the ministerial work, the longer we are engaged in it. This, indeed, should not be so; there should rather be, and there may be, a growing love for the blessed privilege of declaring God's counsels to perishing man, of preaching Christ and him crucified as the world's only hope. May this characterize us and all his ministering servants.

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MINNESOTA.

Right Rev. H. B. Whipple, D.D.

FARIBAULT, *May 18th*, 1863.

It gives me great pleasure to tell you of the blessing of God which has followed

our work in these days of clouds and darkness. I have never experienced such a year of anxiety and care, never been so often perplexed and weary, never so fully realized my weakness of mind and body; and yet I have found a silver lining to every cloud, a help in every perplexity, and a comfort in every sorrow. Our clergy have been faithful to their trust, and I count myself as one of the happiest of bishops in the love of such earnest men. They have been my best co-workers and have given me a love unclouded by a doubt, even where, perhaps, they may have differed from me. For all this I thank God first, and then thank the Committee and the generous hearts who make them their almoners. We have now in the Diocese almost thirty clergymen; I hope to have quite this number before our Diocesan convention. The baptisms and confirmations are largely in excess of last year. In August last we had a trial of faith, which none can know save those who have suffered like sorrows. Without any warning, save the fears of those who understood our Government's neglect, the entire border of Minnesota for three hundred miles was one track of blood. It was a massacre, the horrors of which no words can describe, and to myself, who had so often received border welcomes and border hospitality, it was a great grief. I gave these sufferers my love, my sympathy, my efforts, and my prayers, and no man could feel more deeply than I did indignation at the guilty men whose hands were red with innocent blood. Friends who knew that I understood the cause of this, in their great love for me, begged me not to compromise myself by any statement which would reflect on the Government. They truly said, that the people, smarting under their deep sufferings, could not and would not see in any such plea any thing but an appeal for savage men. For three years I had studied this Indian system; I knew it to be a wicked system of robbery and wrong. The things I knew had burned like fire into my very soul, and my letters to you and others have always borne witness of my belief that it would end in massacre. I therefore dared not be silent, and, God helping me, I never shall cease my efforts until it is reformed. There have been and are now men connected with Indian affairs who desire to do right, but they are powerless.

The only gleam of sunshine in the out-

break was the behavior of Christian Indians, who rescued captives, and who have since been the efficient scouts of the army. Even wild men did not seem to feel the same hatred toward the missionary. For a time it seemed as if all our work was ended. After the surrender of the camp of friendly Indians, and the trial of those supposed to be guilty, all who were declared innocent were sent to Fort Snelling, and they made a camp of about one thousand five hundred souls. The Rev. Mr. Hinman pitched his tent in the camp and again began his work. The Indians were now where they could be reached. They realized as they never had before the folly of their heathen religion. They voluntarily brought to him their medicine-bags, their charms, and their war-spears, things a wild Indian never parts with, and gave them up as a sign that they wished to be taught the religion of Christ. The few Christians and the older children who had been baptized were made his catechists, and from early morn to latest eve they were busy in telling the good news of the Gospel. I have confirmed over one hundred Indians during the winter, and have never witnessed a more devout, childlike and earnest spirit than that seen among these children of the forest, whom the mercy of God had led to the Saviour. You can imagine what music it was to our ears to hear hundreds of voices joining in sweet songs of praise and uniting in prayer to God. In the same camp the Presbyterian missionary has been carrying on his work among those of the Indians who were under his influence, and I believe with a good reward.

When the Government decided to send these men to the upper Missouri, the Rev. Mr. Hinman came to me and said: "Bishop, I gave my heart to this work when you sent me to preach Christ to the heathen. Then all looked well, now all is dark. I can not leave them. I know the danger, the trial, and the hardship, but I must go with my flock, if it is to the Rocky Mountains." I wept for joy. The last day's services which I held in the Indian camp we met at the Lord's table. The holy communion was celebrated in the open air, and about one hundred and fifty Indians received it at our hands. I know not what is to be the future of this people. I believe God has heard our prayer and that many of them have believed

unto salvation. A few days before they left I asked an irreligious man to tell me his impressions of this work. He said: "I have lived thirty years on the border. I never met a purer Christian than your missionary. I never saw men who seem to be more in earnest than your Christian Indians. If the Government would do its duty, I believe the nation could be saved. But while I say this I know they are only men. I have seen too many white men give up faith in God to have confidence in man, but I do believe they will compare to day favorably with any Christian white men under the same circumstances and trials."

As this mission will still be nearer to me than any other Bishop, I have asked my brother Bishop Talbot to leave it in my care. Perhaps it may seem childish, but you know how we love any thing we work for, and we all feel that our past experience gives us a knowledge which others can not have. Whatever be the result of my application, I shall follow the mission with love and prayer. I thank you, dear brother, and all who have aided me in my cares and trials, and ask your prayers.

P. S.—Since I commenced this letter, I have received the glad news that the pupils of Mrs. Ogden Hoffman's school will furnish me with all the Dacotah Hymn-books and Testaments that I need. May God reward them for their love.

Lake City, etc.—Rev. J. W. Shatzel.

Since my arrival here in April, I have been busily engaged in the duties of my station. Our parish is small and struggling, and needs all the labor and care that can be bestowed upon it. Owing to the fact that our communicants are mainly females, we have been as yet unable to organize a vestry, and perhaps may have to wait some time longer to effect this result. Men in the West are not so prompt in the discharge of their Christian duties as the other sex, and, as a consequence, their interest in Church matters is owing frequently to the influence of their wives and daughters. And I am happy to say, this influence is often and most consistently exerted. Our own parish has been kept together since the withdrawal of my predecessor, last September, by the zealous care of the ladies

of the flock, who gathered every Lord's day the children together for Church instruction; and, by their care and kindness, succeeded, in some instances, in attaching to their school the children of families of other denominations.

This is a most delightful spot, and I am thankful that our heavenly Father, in directing me hither, has smoothed the way of his servant, by calling me to such a charming country and climate. Lake City is a good centre for Church extension; and our excellent Bishop's influence here is very great. From the several points in this vicinity already occupied by your missionaries, he has arranged a system of coöperation, by which the good work may be extended back into the immediate interior. May God prosper it in his time.

We have had services, with sermons, twice every Lord's day, and also daily morning prayer, except on Saturdays. Our Sunday services are well attended, and the number is increasing. The Church is liked in this western country, and, by the blessing of God, will have a glorious future. Our great effort now is to build a church edifice, and I have secured a lot of ground to be donated to us as soon as we are prepared to build; all we need, therefore, is the funds. One thousand to twelve hundred dollars would be sufficient to erect a neat church, and had we this, our church would rapidly increase. As it is, she has a good foothold here, and could some of our eastern brethren witness the solicitude with which our little flock watch the problem of a permanent church, I think some of them would be willing to assist us. I pray God they may be moved to do so.

Of the necessity of continued and earnest labor for Christ in our western country, it is not necessary to say much. There is a vast amount of infidelity and recklessness in regard to religion. All sorts and phases of error and unbelief prevail; and thousands, tossed about from one form of doctrine to another, have settled down into a listlessness in reference to all religion, which is one of the saddest sights I ever witnessed. What will become of our land if this is allowed to continue? Here, if any where, is the field to labor; here Christ stands and calls on his servants to bear his cross among these practically heathen. Here his Gospel must be preached; and would we had three times the laborers we have, that they might carry

the truth through the length and breadth of our State!

St. Cloud.—Rev. Geo. Stewart.

When I came here a year and a half ago, I found a mere handful of a congregation, with as filthy a church building as my foot was ever in, with doors standing open, and every fastening broke off them. I found no Sunday-school, and, I may say, no one that cared for the souls of children. I immediately had the church cleaned and put in reasonably good repair.

I commenced a Sunday-school, which soon became very interesting, and now numbers eighty-nine.

I had at first about ten or fifteen for a congregation, but at present the church, which will seat about one hundred and twenty, is almost full, regularly.

Your missionary has seen much both to encourage and discourage him. He lives in a very godless community. I thank God that I have a few that honor his name by a holy life. No wonder that the hand of God is heavy upon us; the wonder would be if it were not. I often think, could those who know nothing of frontier life, and of the painful position of a missionary on the frontier, only realize but for one short week what he has to bear alone, with how much more freedom would they give of that wherewith God has blessed them, to his support; with how much more earnestness would they pray for him, that God might give him more and more of his sustaining grace.

I occupy the extreme outpost in the State of Minnesota. There is no parish north or west of me in the United States, until the Pacific Ocean is reached; and this being a flourishing town at the head of navigation on the Mississippi, it is, therefore, a point of great importance to the Church. If some kind friend of children and Sunday-schools would send us twenty or twenty-five copies of the *Children's Guest*, published by our Sunday School Union, they would do us a great kindness, and we should be very thankful for them.

Rochester, etc.—Rev. C. Woodward.

During the quarter just closed, four adults and nineteen children have been baptized, and nineteen persons confirmed. The ages of those confirmed varied from

thirteen to eighty-six; between these extremes, one was fifty-four, and another seventy-three, who also received baptism. Nearly all had been educated outside of the Church. One of these persons, with whom I had several conferences on the subject of holy baptism, and afterward thus admitted to the Church, told me that he had long waited for that "experience" of religion which his early religious guides and others had described to him as the work of the Spirit upon man as the passive subject thereof; but that he had become more and more convinced of the reasonableness as well as solemn import of the inquiry, "What shall we do?" (Acts 2 : 37,) and felt that, after waiting out the full term of "three score years and ten," for the inward change, it was high time, if ever, to act, to do the Lord's bidding, to obey his Gospel.

In the month of January, I made a very interesting visit to Austin, the capital of Mower county, forty miles from this, where the Bishop hopes soon to send a missionary to take charge there, in connection with Albert Lea, twenty miles farther westward. There are a few Church people in both places who are very desirous of missionary services, and promise to contribute liberally to sustain them. Austin is pleasantly situated on the Cedar River, as also upon the Cedar Valley Railroad, which is now in process of construction. It is surrounded by a fine, fertile country, which is being steadily improved.

By appointment of the Bishop, I have also held divine service at Wasioja, and at Mantorville, in Dodge county. Here, likewise, the people express a wish to have a missionary stationed among them; but it is questionable whether they have liberality and stability enough to warrant it.

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NEBRASKA.

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Nemaha, etc.—Rev. Isaac A. Hager.

DURING the past six months I have endeavored to perform the work of the Church in the somewhat extended field assigned me by my Bishop and the Committee.

As before, Plattsmouth and Nemaha City only have received regular and stated services, the appointments at other places being made at such times as seemed most expedient.

Plattsmouth has had services one Sunday in each month. There being no other suitable room in the town, we have used the Methodist place of worship, which was very kindly put at our disposal by the trustees of that society. I thought it best, however, to pay a small sum, (one dollar per Sunday,) as an equivalent for its use, and a suitable return for the kindness. It seems better to "pay as we go," and so to avoid any possible future settlements, which are sometimes of an unpleasant character. A school room has lately been fitted up in the place, which, when last there, I secured for our use hereafter. While I can report no great things as the results of the past six months' work, yet I can see that the Church is gaining ground. This is shown in the increased size of our congregations, in the heartier use of the service, and in the greater interest manifested by some of the young men of the place, who render me much, and often valuable assistance in my work. I cannot but feel that more frequent services and more pastoral work would result in much good—much greater than we now can see; and it is cause for regret when the salary is provided for by the Committee, that the man cannot be found ready and willing to accept the mission at Plattsmouth and Bellevue. I hope it will soon be supplied, not only for the good of this station, but so that I may have more time for the itinerant work in places where, as yet, the Church is unknown. I report in Plattsmouth three baptisms and two marriages.

By invitation of a bachelor friend, I went, on the morning of the second Sunday after Trinity, to his farm, twelve miles west of Plattsmouth. When I arrived, I found myself in sight of no house but his own, and wondered where the congregation was to come from, as I had seen but few farms in the neighborhood. But soon the people began to come, in farm wagons, on horseback and on foot, until about sixty people were gathered—having come from two to six miles. The house was too small, and we had the service under a large oak tree. If the sentence were printed in "the mission service," I should have begun with, "The Lord is in his holy temple;" for I felt that he was there, and that we worshipped in a temple not "made with hands."

English people were present who had not heard the service for years before, (thirteen years in one case,) and they evi-

dently enjoyed it very much. One of them rode three miles on horseback, with one child in his arms, and a second clinging on behind him, while his wife walked with a third. It was a rather hard way to get to church, for the sun was very hot; but they seemed paid for their pains, and went away afterward with words of thankfulness in their mouths, and, I doubt not, thanksgivings to God in their hearts. I promised to come to them again in about a month.

Nemaha City has had monthly services, besides one given by Bishop Talbot, in January last, when he baptized three children. The work there seems to be in a good condition. More frequent services are certainly much to be desired, and would be highly appreciated; but with our present clerical force, they can not be had without taking away from other places, where, perhaps, equal good may be done. As in all our western towns, the religious sentiments of the people are very various, ranging all along, from error to truth, from infidelity to Churchmanship; and while, at the least, the Church is now as strong, and commends as much respect an any of the Christian bodies represented there, yet I suppose she is, in the common estimation, only as one of many, among whom it may be hard to choose, save by preference. Church principle, however, is better understood than it was two years since, and this is opening the way for more evident success. Beside the baptism of children noticed above, I report the baptism of two adults.

After my second service at Nemaha, on Sunday last, accompanied by a friend, I rode about ten miles, to London, where I had appointed a third service. A congregation of twenty-eight persons assembled. It was the first Church service ever held in the place, and, as I soon found, the first that the congregation ever had attended. It was a novel experience for me, for I never before had a congregation from whom I could get no response. But there we had a duet between my friend and myself. I was forcibly reminded of what I have somewhere read about the English parson and his clerk, who monopolized the whole service. Yet the congregation listened, and with eyes accompanied us with evident interest; there were audible tokens of assent to the Church's prayers, though not always given at the right places, and I am confident that, upon a second visit, the seem-

ing strangeness of the service would in a measure pass away, and the people would unite with the voice, as some then appeared to join with the heart, in the prayers and praises of the Church.

At Wyoming and vicinity, I have held several services, and have baptized two adults and nine children. The Church seems to have gained the sympathy and regard, if not the actual membership, of all who were not connected with the Methodists, who, as is usual, were at Wyoming before her.

At Avoca, seven miles from Wyoming, there has been one service, which seemed much to please the people, and I am to visit them again as I have opportunity, giving, perhaps, a regular monthly service—the morning at Avoca, and afternoon at Wyoming.

At Delaware City, ten miles west of Nebraska City, I have held two services, and have baptized one child. In this vicinity there are several Scotch, Irish, and English families, among whom, I trust, good may be done by giving them occasional services, and trying to lead them back to the old fold. At my first service there, one man told me that it was twenty-five years since he last heard the Church service in England. His whole life in this country has been spent upon the frontier, and never until then did the Church come to him.

At Pleasant Grove one service has been held, and I have assisted the Rector of St. Mary's, Nebraska City, upon several occasions, and have held services one Sunday in Omaha.

The aggregate number of persons attending my missionary services during the past half year is about one thousand six hundred, the number of different persons making up this aggregate being about four hundred and seventy-five, and the several congregations ranging in numbers from seven to one hundred, the average being about forty.

The more I labor in the field committed to me, the more do I feel that the itinerant system is the only one by which the Church can meet the wants and needs of the people in our territories, and only so can she cover the whole ground. The population is so sparse and scattered over so large an extent of country, that only so can it be reached. A congregation numbering forty people seldom assembles, but that some persons come five or six miles.

Delaware City, for example, contains

one house, in which I hold service. There are two houses distant from this, in nearly opposite directions, about half a mile each; they are the nearest; others are one, two, three, and six miles away. From these my last congregation came, and numbered forty-one. Certainly a settled clergy cannot do any thing in such a country as this, and one missionary is but little better than none. Work as hard as he may, he can hardly begin to occupy the field. Next Sunday, for instance, my appointment will require me to drive twelve miles to my first service, then seven miles to the second, then eight miles to the third, and then three miles home. With such work I have been able to hold service at seven different places besides my regular appointments at Nemaha City and Plattsmouth. But what are seven, when a hundred might be found? Brownville, the largest town in Nebraska, south of Nebraska City, has never had but one service, given by the Bishop nearly three years since. Peru, a town larger than Nemaha, has never had one, and there are other towns, and scores of school and farm houses, where congregations of from twenty to a hundred people might be gathered together, where the missionary of the Church is unknown, where the Church service has never been heard, and never will be, unless the number of missionaries is increased. Ten men, content to preach the truth to small congregations, and to lead the strayed and wandering sheep back to the fold of Christ, could find enough to do in the field committed to my charge. Shall we have more? Shall we have even one more? A friend of mine, an earnest and devoted itinerant

missionary of a body of Christians not so large, or able, or influential as the Church, told me a few days since, that he had written to his Board of Missions for four additional missionaries for this field, and that his petition had been granted—five itinerants to the Church's one! Is it strange that the Church is always behind-hand, or that a man, a member of the Baptist Church, said to me, after attending my service at London, last Sunday evening, "I never knew before that your Church had any missionaries?" It may be true that the people have not asked for more missionaries. It is not altogether true, for persons in places where I have held a few services have many times asked if I could not come oftener, and I have been sent for by those to whom I have not yet been able to go; but in one sense it is true. The Church has not been sent for by those who know nothing about her, or by those who never heard of her, and who never will until she shall obey her Lord's command, and "go" to them. She claims to act under that command, and she ought to be the last to wait till she is sent for; she was never told to wait for that. I said that some do not know any thing about the Church. Let me close with an illustration of the fact. I stopped last Sunday night with a good man—a class leader in the Methodist Episcopal Church. He said to me, "I know nothing of your denomination;" and among other questions, asked me: "Do you believe in baptism?" I doubt if he knew enough about the Church even to think it "just like the Roman Catholics," as so many do.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 23d to July 22d, 1863.

Maine.		Massachusetts.	
Bath—Grace,.....	\$22 00	Salem—St. Peter's,.....	\$15 00
Brunswick—St. Paul's,.....	3 16	Taunton—Miss S. L. Crocker,.....	50 00 \$65 00
Calais—St. Anne's,.....	5 00	Rhode Island.	
Saco—Trinity,.....	9 00 \$89 16	Providence—Grace, for Rev. Dr. Breck's Mission in Minnesota,.....	100 00
New-Hampshire.		Connecticut.	
Epping—St. Phillip's,.....	4 00	Hartford—Trinity S. S., for Bp. Whip- ple,.....	1 25
Sanbornton Bridge—Trinity,.....	10 00 14 00	New-London—St. James', a member,.....	100 00
Vermont.		Trumbull—Christ,.....	4 75
Brandon—St. Thomas',.....	5 00	Watertown—Christ,.....	17 00 123 00
Rutland—Trinity S. S.,.....	12 56 17 56		

New-York.

Brooklyn—St. John's,.....	\$27 00	
Huntington—St. John's,.....	10 00	
Manhasset—Christ,.....	30 00	
New-York—St. Bartholomew's S. S.,	50 00	
St. John's Chapel, by a member,		
toward support of a missionary		
in Church of the Incarnation,		
Decatur, Nebraska,.....	100 00	
St. Mark's, a parishioner, for Min-		
nesota, \$5; for Colorado, \$5,....	10 00	
"E," tenth quarterly payment in		
support of a missionary in Minn.,	50 00	
Saugerties—Trinity,.....	53 56	\$330 56

Western New-York.

Big Flats—St. John's, 1/2,.....	1 18	
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New-Jersey.

Jersey City—Grace, a member, for		
Nashota,.....	3 00	

Pennsylvania.

Bloomsburgh—St. Paul's,.....	10 50	
Carlisle—St. John's, a member,....	12 00	
Lower Dublin—All Saints',.....	56 46	
Oxford—Trinity,.....	30 00	
Philadelphia—Intercession, a mem-		
ber, for Missions in the West,....	5 00	
Pottsville—Edward M., seventh birth-		
day, \$1; John A., fifth birthday,	2 00	115 96
\$1,.....		

Delaware.

Broad Creek—Christ,.....	1 32	
Laurel—St. Philip's,.....	1 00	
Little Creek Hundred—St. Mark's, ..	37	
Little Hill—St. John's,.....	1 00	
Newark—St. Thomas', per Am. Church		
Miss. Society,.....	10 00	
Seaford—St. Luke's,.....	1 80	15 49

Maryland.

Georgetown, D. C.—St. John's,....	50 00	
Washington, " Trinity,.....	15 00	65 00

Kentucky.

Bowling Green—Christ,.....	4 30	
Hopkinsville—Grace,.....	2 50	6 80

Ohio.

Columbia—St. Luke's,.....	5 00	
Liverpool—Mrs. C. Warren,.....	5 00	
Maumee—St. Paul's,.....	5 00	
Norwalk—St. Paul's,.....	15 00	
Oberlin—Christ,.....	3 27	
Steubenville—St. Paul's, Rector's offer-		
ing for Bp. Talbot's Mission,.....	10 00	43 27

Indiana.

Bristol—St. John's,.....	2 00	
Cannelton—St. Luke's,.....	10 00	
Goshen—St. James',.....	6 00	
Hillsboro—St. John's,.....	2 50	
Saunderseville—Trinity,.....	3 25	23 75

Illinois.

Arcola—Christ,.....	4 15	
Bement—Atonement,.....	4 00	
Kewanee—St. John's,.....	2 00	
Præmption—Grace,.....	2 50	
Wilmington—Redeemer,.....	3 00	15 65

Michigan.

Ann Arbor—St. Andrew's S. S.,.....	\$11 56	
Dexter—St. James',.....	3 00	
Grosse Isle—St. John's,.....	2 60	
Ionia—St. John's,.....	1 67	
Janesville—Grace,.....	3 20	
Lyons—Grace,.....	1 67	
Marquette—St. Paul's,		
Niles—Trinity, \$3.45; for Nashota,		
\$1.55,.....	10 00	
Ray Station,.....	1 00	
Saranac—Trinity,.....	1 66	
Trenton—St. Thomas,.....	3 00	
Waldenburg,.....	1 00	
Wyandotte—St. Stephen's,.....	3 00	\$47 76

Wisconsin.

Horicon,.....	5 15	
Juneau,.....	2 40	
Milwaukee—St. Paul's,.....	33 36	
Stevens' Point—Intercession,.....	4 00	
Superior—Redeemer,.....	3 00	47 91

Minnesota.

Cannon Falls,.....	4 05	
Castle Rock,.....	1 00	
Chalfield—St. Matthew's,.....	2 00	
Lake City,.....	4 00	
Lakeville,.....	2 50	
Point Douglas—St. Paul's,.....	5 10	
Rochester—Calvary,.....	1 00	
Stockton—Trinity,.....	3 00	
Stillwater—Ascension,.....	2 70	
St. Peter—Holy Communion,.....	3 25	28 60

Iowa.

Iowa City—Trinity,.....	5 45	
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Missouri.

Hannibal—Trinity,.....	3 00	
St. Charles—Trinity,.....	2 60	5 60

Nebraska.

Nemaha,.....	17 00	
Omaha City—Trinity,.....	8 50	
Plattsmouth,.....	9 70	
Wyoming,.....	90	36 10

Dakota.

Yankton,.....	3 00	
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Washington Territory.

Olympia—St. John's,.....	44 17	
Port Townsend—(of which, special,		
\$24,).....	47 50	91 67

Miscellaneous.

Easter offering of a Western parish,		
special for Bp. Talbot,.....	8 40	
Anonymous,.....	1 00	9 40

Legacies.

From bequest of Lucy Nichols, deceas-		
ed, through John Beach, Esq.,		
Trustee,.....		20 00
Total,.....	\$1,274 57	
Amount previously acknowledged,	32,691 83	
Total from October 1st,.....	\$33,966 25	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1863.

WE have great pleasure in laying before our readers the third in the series of letters recently received from the venerable missionary in Athens. The first two letters were published in our July number.

The subjects discussed therein are of the deepest interest; and none can fail to find in the facts presented grounds for devout gratitude to God. The belief that he has in his wisdom and gracious condescension employed the Greek Mission as one of the chief instruments in the accomplishment of that which is now witnessed in the kingdom of Greece, must, as Doctor Hill remarks, be regarded with unfeigned thankfulness.

The hearts of our readers will, we are sure, respond with affectionate sympathy to what is said by Doctor Hill, of the failing strength of himself and Mrs. Hill, and pray that God will spare his servants for the further prosecution of their important work.

GREECE.

Letter from Rev. Dr. Hill.

ATHENS, *June 16th*, 1863.

REVEREND AND DEAR BROTHER: We are now drawing nigh the close of this scholastic year, which, commencing on the first of September, terminates on the first of July, (o. s.) During the whole of this period, we have struggled on with no little difficulty. "Hitherto hath the Lord helped," and "by his right hand and his mighty arm" we have been wonderfully sustained. We were sorely tempted at times to give up; but a work of such long standing, and of such public notoriety as this, recognized, as it has always been, as among the most important instruments, in the hands of God, in the moral regeneration of this people, was not to be hastily abandoned. We considered it expedient therefore to continue our schools in operation, at almost any risk,

resolving, however, to reduce them, as circumstances permitted, to meet not only the difficulties of the times, but the possibility of diminished ability and energy on the part of Mrs. Hill and myself, arising from our advancing years. I have been laid aside for nearly three months of the present year, by an attack of illness, which was at no time dangerous, but excessively tedious. In general, we enjoy, through God's blessing, unusually good health; and in a climate so genial as this, through the same Divine aid, I may hope that the concomitants of age (advanced beyond the "three-score years and ten" of the psalmist) may be for some time longer deferred; but still we recognize that

"The harbingers are come! see, see their mark!
White is their color, and behold my head!"

We have had these thoughts in view for the last two years, and we have been endeavoring to carry them out gradually. But we were restrained from making any

very sensible diminution in the number of our pupils, from the conscientious consideration that while this would, of course, so far relieve us, personally, from the labor of superintending a large number, yet that the expense of instructing many or few will always be pretty nearly the same. There would be an economy of physical and mental wear and tear in favor of the responsible heads of the establishment, but no material saving of expense. Three hundred scholars may be taught with the same staff of teachers as would be required to educate properly only one hundred, but the relief of superintendence and missionary care on the part of the principals would be immense in the latter case.

The last year, as you are aware, has been one of great political importance to Greece. Those events culminated in October last, in the dethronement of King Otho, and the expulsion of the royal pair. The admirable conduct of the Greeks during the eight subsequent months, has gained for them a character for self-control which few expected. Notwithstanding the prediction of Otho and the Queen, that "in a month after their departure, the Greeks would be cutting each other's throats," no acts of violence occurred. Although their political condition was precisely one of anarchy, (in its *literal* meaning, "without a ruler,") there was not the slightest degree of anarchy, in its metaphorical and common meaning, ("disorder," "unbridled turbulence.") Their political condition, in fact, was just that of the Israelites in the time of the Judges: "There was no king, (in Greece,) and every man did that which was right in his own eyes." Yet no one can say, with truth, what is recorded of the Jews of those days, in almost every page of the book of Judges: "And the children of Israel did evil in the sight of the Lord," etc., etc. Their desire to obtain an English Protestant king, was a remarkable evidence of their appreciation of good government, and of sound religious principle as its best basis; and no doubt this hope kept them from the naturally bad consequences of an entire release from "law and order." But even if we place their self-control upon no higher ground, they are deserving of all praise when we consider that they were doomed to be grievously disappointed in their first choice of a king. Still there were no outbreaks, in spite of all the efforts of the emissaries of the exiled family, and the

jealousy of the Roman Catholic Courts at their determination to have none but a Protestant king, and of one who enjoyed the full approval of England. I know that it has been extensively asserted in European journals, and perhaps also in our own, that "anarchy reigned in Greece," and especially in Athens; and that all sorts of disorders were committed here. These were all either exaggerations of trifling and ordinary events, or deliberate falsehoods. As a proof that there could not at any time have been any very alarming condition of disorder here, I would mention that during the greatest excitement of the revolution in October, there were only two days on which the scholars of our schools did not venture to come to the school. On Wednesday, the twenty-second, the schools were as full as usual, although every one knew that the day would not pass off without a popular and military outbreak. It commenced that evening. Several families who thought themselves compromised took refuge in our house. The next day, before day-break, the King was declared dethroned, and the provisional government was established. In the afternoon of that day, the King and Queen returned from an excursion by sea, on board a Greek corvette. They were advised, when still five miles outside, not to approach; were transferred the next day to an English frigate, and sent away. The whole city was given up to joy, and of course the schools were closed; but on Monday (Saturday and Sunday intervening, which are holidays) all our pupils appeared in their places; and there has not been a day since to prevent the operation of our work, or to keep away a single pupil from the schools on account of public tumult! With the exception of a few accidents, (which were unavoidable in a popular commotion in which some thirty or forty thousand people were engaged,) there was no bloodshed. The Germans, especially those who were about the Court, were greatly alarmed, but not one was injured or insulted. The Rev. Mr. Hansen, the Queen's chaplain, was so alarmed that he fled from his house, with his wife, and took refuge with us, bringing with him a German young lady, an orphan and a *protégée* of the Queen. They remained with us a week before they could embark for Trieste. I assured Mr. Hansen that there was no disposition to injure or insult him, as he was known to be a Protestant minister; and I

persuaded him to walk through the thronged public streets with me, arm in arm, without fear. The Roman Catholic confessor of the King, however, was the object of the people's hatred, and both he and the King's private Secretary, Baron Wentland, with difficulty got aboard the English ship.

From my recent communications, you will not fail to see what an important and remarkable religious sentiment has been evolved out of this revolution. I shall not enlarge upon this, but I would again call your attention and that of all our Christian friends and supporters of this mission, (and even of those who have not well understood its comprehensiveness,) to my observations upon this subject. Surely it is cause of no little gratification to us personally, and of unfeigned thankfulness to God, that we can with good reason regard this manifestation of public feeling in favor of what we consider the purest form of Christianity, as having been brought about, under God's guiding hand and blessing, in a great measure, through the instrumentality of this mission! Now, when we feel that our labors must soon be diminished; now, when the scaffolding which we erected to build up our structure (for so I denominated our mission-schools in a former letter) may safely be taken down, we have been privileged to hear a whole nation's cry for an English Protestant prince, as it were "the shouting when the headstone was brought forth" of that building whose foundation was laid more than thirty-two years ago in the little vaulted cellar of the only habitable dwelling in the then Turkish village of Athens! "Truly this is the Lord's doing, and it is marvellous in our eyes."

What may be our future course, time and circumstances will show us. "The poor have we always with us," and from that class we shall ever have a sufficient number of objects for our "work and labor which proceed of love," who look up to us as their benefactors and spiritual teachers, to make us feel that we are worthily occupying this field. There can be little doubt, from what we see and know, that there is a religious Eastern question to be settled, as well as a political one. Perhaps we may be called to take a part therein; and the experience of heads which have become hoary in the endeavor to work out a great principle, may be appealed to by those who are

younger, whose privilege it may be to bring it to its consummation.

When this letter reaches you, Mrs. Hill will have entered her sixty-fifth year, and two months later, I shall have closed my seventy-first year. We can no longer make plans for the future. Day by day we must do what our hands find to do. The future, which must hereafter occupy our thoughts, must be contemplated from Pisgah's height. The land of rest, seen from thence, will revive our strength, and encourage us through the period that may yet be allotted us before we "enter therein."

In bringing this long communication to a close, I have only to add one or two remarks. I have endeavored to trace out the remarkable way in which the principles of this mission have been brought out, and its importance as a link of the great chain which is, in due time, to bind in one bond the scattered flock of Christ's fold in these regions. This really noble mission seemed to be a mere educational scheme; and it was sometimes referred to as, "that school at Athens!" But I hope I have succeeded in showing that it always had far nobler objects in view than ever such persons imagined. Some of these objects have been accomplished, and much remains still to be done. "Hitherto hath the Lord helped." Perhaps he has yet more work for us in the accomplishment of his gracious designs in these parts of his kingdom! The questions now before the Church are of the deepest importance, and I wish those to whom I now address myself would deeply ponder them along with those leadings of providence which have brought us to our present hopeful condition. If this be done, I think they will not fail to trace the beginnings of those strivings after better things to about the same period in the history of this mission, to which I alluded at the outset, when God's Holy Spirit began to move on the face of the waters, and the deadness which had so long hung over all missionary efforts began to be lifted up.

I shall do my best to send you another letter by the post of next week, when I hope to be able to inform you that the young king of Greece elect has accepted the offered throne.

With Christian regards to the members of the Committee, I remain yours faithfully.

P. S.—We are perfectly quiet, and I beg to assure you and our friends everywhere,

that we have never been disturbed or alarmed for a single hour since the revolution of October last. The agents of the fallen dynasty, and French jealousy of English influence, which is now, and has been since the revolution, paramount, invent all sorts of false reports, and sometimes endeavor to make them truths by exciting tumults, but they have never succeeded.

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CHINA.

Letter from Rev. E. M. Thomson.

SHANGHAI, *May 5th*, 1863.

REV. AND DEAR SIR: I suppose you have received letters from Bishop Boone, speaking of his absence from Shanghai. I have heard from him, and am very happy to say Mrs. Boone is much improved in health, though not entirely well. There is nothing of special interest to write from the Mission. All of us, only two, who are here, are quite well. Our work is going on very regularly; but the mind of the people seems only bent on the present world. We labor and sow the seed in hope and faith. I wrote you a very long account of my schools, but I suppose it has not come to hand.

My present work is almost the same, having charge of the press; besides, we are getting out the Epistle to the Romans, a most difficult work, in Chinese. I have to look after both copy and proof while the Bishop is away. I then have my five schools to look after, two of which Miss Fay has left to me, and three of our own Mission; we have one besides, which Chai takes charge of. A school requires far more labor than one would think from the appearance; in fact, you can give as much time as you can spare to it. After the schools, I speak three times a week to the outside heathen, and then I have a service on Wednesday afternoon for the Christians, and two services Sunday. The English prayer-meeting devolves on me while the Bishop is away, and the little secular accounts, etc., of the Mission. I am glad to say Mr. Collins and Mr. Smith have aided me in the foreign preaching on Sunday nights; but Mr. Smith has gone, and Mr. Collins goes this week, I fear. But I hope he may remain over Sunday.

I have not time to write you a full report; and for this reason, to let you know what I am about, I send these few lines.

How much I would like to hear there was some one that could be sent to help me! Just to have a fellow-worker is pleasant.

I have not heard from Mr. Schereschewsky for a week or two; he was well, but still very much trammelled from any outward work by the Mandarins, whom Mr. Bruce seems rather to favor.

There was a strong rebel place taken near us a few days since called T'ai-tsong; all is quiet around us within thirty miles.

With kind regards, I remain yours.

P. S.—The Japanese ultimatum is expected every hour. We all fear a war very much. They have yet to try the foreigner's power.

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JAPAN.

MISS CONOVER, it will be seen, has been driven from her work at Yokohama.

We are not advised that the Rev. Mr. Williams has been disturbed at Nagasaki. It is reasonable, however, to suppose he will be obliged to leave, unless there be a speedy settlement of the difficulties which have arisen between the English and Japanese Governments.

Letter from Miss J. R. Conover.

YOKOHAMA, JAPAN, *May 7th*, 1863.

MY DEAR SIR: By a vessel which is expected to leave here for San Francisco, I send you a few lines. I little thought, however, that my first letter would convey to you not only the news of my arrival, but also that I am obliged to leave Japan. Our lives are in danger, and I have decided to go to Shanghai. I have taken passage on board the bark Rattlesnake, and my things are all on board. I wrote to the Bishop on my arrival, and asked his advice, in case I had to leave here, what I should do; but Mr. Smith informs me that as the Bishop did not expect to be in Shanghai till the first of May, I could not wait to receive his answer. I, however, consulted with Dr. Hepburn and Mr. Smith, and both thought it was best for me to go to Shanghai. I decided on this four days ago, and since then things have become worse and worse. I must refer you to Mr. Smith for particulars of the present state of things; but I will try and give you the outlines.

On my arrival here, the last of March,

there was some feeling of uneasiness lest the demands of the English government should not be acceded to, and that a war would be the result. These demands were, that the murderer of Mr. Richardson should be given up, and that they should pay \$500,000 or \$600,000 as indemnity to those who suffered at the same time, (September 14th, 1862.) Twenty days, beginning April 6th, were allowed the Japanese government to consider this matter; but before the time expired, an extension of fifteen days was asked for, and granted them. Still another has been asked for, and has been granted, beginning on the sixth instant. Although no answer has as yet been returned by the government, the universal feeling is, that it will be an adverse one. From all we can learn, it is pretty certain that they have determined to resist.

The Samri, or the two-sworded officials, are warriors both by birth and profession. They are eager for war, and are very confident that nothing can withstand their swords. They have no idea of the power of a western foe, or of the modes of western warfare. The feeling is growing stronger and stronger among foreigners that it is the intention of the Japanese government to utterly exterminate all foreigners and shut up the country. The terrorism which has prevailed during the past week is past all description. The governor of Kanagawa issued a proclamation that the natives should retire to the country, so as to be out of harm's way. The consequence was, a regular stampede of people, both from Yokohama and Kanagawa. Our servants became alarmed and went off, leaving us entirely without any. One has since returned, but his stay is very uncertain. The village across the canal, which Dr. Hepburn's house overlooks, is almost deserted. The roads have been full of people moving their goods. The custom-house withdrew its supply of rice to the five thousand men which are employed there, and this of itself would be sufficient to account for the panic which has existed for a few days past. Mr. Pruyn, the American Minister, is endeavoring to obtain from the Japanese one of the steamers they have recently purchased from foreigners. If he succeed in this, the American residents will have a place of refuge; at the same time it will test whether we Americans are the favored nation in their eyes. Some think his success in obtaining this very doubtful. We

have no vessel of war here at this time. The Wyoming, which was expected, struck on a rock in the China sea, and had to put into Amoy for repairs. The Consul, we hear, intends to detain all American merchant vessels until something positive is known. This was contradicted yesterday, and I heard that the Rattlesnake would go as soon as she had her cargo in. There have been several assaults upon foreigners, and the Japanese think the settlement will be set on fire. Nearly every foreigner, both men and women, go about armed. A lady called the other day with a pistol in each pocket. I hope to go on board ship either to-day or to-morrow, but I shall not feel out of danger till we get beyond the entrance to the bay, for we hear that a heavy chain is to be stretched across to prevent the passage of foreign vessels.

A grand council has been sitting at Miaco, where the spiritual sovereign or Mikado resides. The Tycoon left Yedo on 1st April for Miaco, and there have been assembled all the Daimios or Princes. Of the eighteen most powerful ones, it is said that only one or two are in favor of foreign intercourse. One of the matters they have had under discussion is that of closing the country against other nations. By this time, no doubt, it is all settled, and the Tycoon, we hear, has left Miaco, but will not return to Yedo at this time, but will stop at a castle in the country. One report says he has abdicated. The foreign force here at this time is not sufficient to defend Yokohama, a matter which is much to be deplored, for if foreigners are driven from this place, it will be a very difficult thing to come back again. Every one is packing up, and their goods will be stored either on board ship or in fire-proof warehouses. This is a great breaking up of all our plans. Dr. Hepburn feels very sad at the thought of leaving Japan and the loss of this Mission property. He will stand by it till the last. He has not yet decided where he shall go in case he has to leave, but he seems to prefer going to Amoy or Macao. I have not been able to do any missionary work, not having been able to procure a teacher or get any scholars. I have, however, been studying Chinese, and shall feel ready to go to work in Shanghai. I trust the Committee will approve of the change I am about to make. My only regret in coming to Japan is the extra expense to which it has put the Board. I shall draw only enough to defray the expense of board, etc., until I

reach Shanghai. I am in excellent health, and hope, by God's blessing, to do a good stroke of work in China. I am glad to see the way open for my return to it.

The door of usefulness seems about to be closed for a time in this land, but as Christians, we can confidently expect to see it opened wider than ever. A bloody struggle may be the means which God sees best for bringing this about. We feel, in a great measure, as the missionaries in India must have felt in their season of trial. The Lord deliver us from a like fate, or else give us grace so to take such a visitation, that, after this painful life is ended, we may dwell with him in life everlasting.

The circumstances under which this is written must be my excuse for the errors and incoherencies with which it is filled. With kind remembrances to all the members of the Foreign Committee, I am theirs and yours in the Gospel of Christ.

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AFRICA.
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Letter from Bishop Payne.

CAVALLA, *June 9th*, 1863.

REV. AND DEAR BROTHER: We can readily understand, as stated in your favor of April 5th, that the tidings of deaths in the Mission must have saddened many hearts; and it is feared that the tidings of so much change since, may be very discouraging. But God does not allow us for one moment to doubt that "he doeth all things well." In patience, quietness, and confidence must be our strength and comfort. It is some encouragement from without to know that if Mr. A—— was not ready to come, Mr. C——, of Philadelphia, has faith to believe that some others will do so, and stands ready to help them to do so. We need laborers, but only such as are qualified for the work. But as we raise up catechists and ministers here, it becomes more and more important that such foreigners as come out shall be qualified to lead. Such persons, in my opinion, will be long needed in this, as in all other missions among the heathen. I have read much of late (chiefly from the Secretaries of the Church Missionary Society and the A. B. C. F. Missions) of supplying a native pastorate. It is intimated in all that the foreign missionaries are at fault. But in truth the foreign missionaries alone realize how slow

and difficult it is to raise up consistent, pious, intelligent Christian guides from the mire and filth of heathenism. Only recall the history of this Mission, aiming and laboring from the first for this important object. In this connection I quote from the New-York *Observer* of January 1st, an article on the Sandwich Islands, which it is stated Rev. Dr. Anderson was about to visit, to arrange the relations between the churches there and the American Board. It is said: "The Hawaiian people have indeed in their constitution, laws, institutions, and profession, all the characteristics of a Christianized nation. Still their civilization, their enlightenment and cultivation, are as yet but partial. Their dwellings and social life are generally rude. They are lacking in industry, in judgment, and in decision of character. They are prone to the natural sin which is wasting the population; and the missionaries find great difficulty in instituting a trustworthy native ministry, and bringing the native churches to a self-governing position." The experienced Secretary goes out to solve the many difficult problems which arise before they can be resigned to such a condition."

Now a large foreign missionary force, with the encouragement of the Government, has been steadily operating at the Sandwich Islands since 1819–20.

The Sandwich Islanders seem to be a superior race in every respect to any African tribes with which our Mission has yet had to do.

The Colonists (Liberians) in general are represented by the Americo-Africans in the Middle and Southern States. The comparatively few exceptions are such as have been educated in the Missions or at institutions in England or in America.

The Bishop, after setting forth the necessity which exists for the prosecution of missionary work, as heretofore, among the Colonist population, goes on to say:

I therefore urge an increase of foreign missionaries and teachers for the Colonists, no less than the natives.

And then, in regard to the character of such missionaries and laborers, he says:

These should be men and women of tried piety and good education; only such will command respect and be qualified to lead on the Mission from its present position.

Letter from Rev. C. C. Hoffman.

ON BOARD BRIG PAIMAS, }
AT SEA, June 2d, 1863. }

DEAR BROTHER: I inclose you the remaining sheets of my journal to the time of my leaving Africa. We are to-day fifty-eight days out, and have a long way yet to go before we reach our desired haven. Though to be so long at sea is tedious, yet we have many blessings, and the days pass pleasantly. All our party have improved in health. Mrs. Hoffman, however, still suffers from her side. She has been writing a good deal, perhaps too much; you will have evidence of her industry by numerous letters for the *Carrier Dove*, which we hope will be acceptable.

With regard to the future, we are quite uncertain what our plans must be. We both desire to return as soon as practicable to our work in the mission. For myself, perhaps, a few months will suffice ere I return, while Mrs. Hoffman may require a much longer period for medical treatment, in which case I may return without her. If her recovery is likely to be slow, she may visit the United States, but if speedy, we shall hope to return together to Africa from England without visiting America.

We do not expect to take our little girl back, but will leave her when we return either in the United States or in England. The prospect of separation is sad to us.

I had painful doubts in regard to my duty in leaving Africa when I did. The Bishop, however, told me he thought it was plainly my duty to go away, on account of my own health, as I had had two or three threatening attacks of fever of a dangerous character; but for myself I should have been glad to have remained, but with regard to Mrs. Hoffman, it seemed to me and the physician a question of life and death.

That God provided a supply for our places I regarded as a remarkable providence—Mrs. Cassell and Miss More at the asylum; Mr. and Mrs. Miles to be for a time at the asylum, having an oversight of the natives, and ultimately perhaps to be at Bohlen, to supply Mr. Auer's place; and Mrs. E. M. Thomson at the hospital. All these, I think, showed the overruling providence of God in carrying forward his own work. Besides the timely offer of a passage to England in Mr. Hall's vessel. When I consider all these

things, my doubts and fears are checked; and however grievous to leave it is to us, I think I see the cloudy pillar going before us, and trust that the God of Israel is with us.

LONDON, July 3d, 1863.

P. S.—Most grateful are we to be once more on *terra firma*, after a voyage of eighty-five days. Though very long, it has proved greatly beneficial to us all. Great have been God's mercies toward us.

I received your letter of the eighteenth May, on my arrival on the first July.

Mr. Auer travelled with us as far as Staffordshire, where he stopped to visit his wife's relations. We expect him here to-morrow, and then he will spend a week with us, and then go the United States with little Willie.

The mail closes, and I must only add,
Yours faithfully, in Christ.

The following items are copied from a late number of the *Cavalla Messenger*.

Report of S. W. Seton, Native Teacher.

The catechist of Hoffman station begs leave to report, that, since the last Convocation, he has been attending to his duties both at home and abroad as usual—namely, he conducts the morning and evening prayers regularly—the former at seven o'clock A.M., and the latter at half-past six o'clock P.M. Sunday prayer at half-past six o'clock in the morning, in order to have more time for Sunday duties. He either goes to the King's town, on the opposite side of the river, or to the largest town on the plain, immediately after Sunday prayer in the morning, to tell them of Jesus Christ and him crucified, in turn with Mr. Hoffman; or in case of his absence, Mr. Potter. Sunday-school is at half-past eight o'clock, in St. James's Church, A.M., by H. Stringfellow, owing to the catechist's absence for the service in the town. Services are held at half-past two o'clock in St. James's Church; the catechist reads the service, and interprets for Mr. Hoffman; the attendants from the towns are few. He holds a meeting every fortnight, in which he takes pains to exhort the Christians to perseverance in discharging the heavenly duties devolving upon them as Christians, chiefly in behalf of our people.

The villagers still hold on their profes-

sion, and greatly encourage us in every respect.

The general deportment of the beneficiaries is satisfactory and pleasant to me. Their number is eight.

A school for girls, under the name of the Tercy School, was established during the last month, under Mrs. Harris's charge.

Visits to the Bush country, as well as to the neighboring towns, are still continued.

The agricultural department of the station, under Messrs. Stringfellow and R. Duane, is greatly improving.

Report of T. C. Brownell, Native Teacher.

As a teacher at Bohlen, I report as follows:

The school at Bohlen is now in a better condition than it was at my last report. Those boys who left school have returned, and the number of the boys is eight, including the two at Cavalla. Their studies are Grebo, Bible History, Testament, Second Reader, Arithmetic and Writing.

Webo is a large tribe, and is one of the numerous tribes up the river; but oh! how few are the people amongst the whole tribe who do see any benefit of allowing their children to be educated in the school! But, however, I am always encouraged as long as I see some of the boys improving in their studies. The two candidates for baptism, mentioned in Mr. Auer's last report, are still faithful, and I hope at the Bishop's next visit they will be baptized by him.

Bohlen is now without a minister. Mr. Auer, on account of his sickness, left the station since last Christmas. The services at Nitie Lu are still continued by me. But I am sorry to report that a very few attend, on account of farming. The people think that rice farms must first be attended to, then God shall be served afterward.

They bestow much labor on their bodily concerns, but cannot as yet perceive how their eternal souls are more needful of the blood and flesh of the Son of Man, before they shall be saved. I do not see any change among the people in spiritual concerns.

I have visited Kabo three times, Tebo and Myinebo once. The nearer towns have been visited in some afternoons after school. But there are no visits to distant towns, (which

ought to be done,) on account of having school to teach.

It is true that the Gospel has been preached amongst many tribes in the interior. It is true that scholars have been taught and houses built at Bohlen; but one thing we do still lack: for our work more love, more delight, more zeal for God and his things. Then we shall see God, and feel that he is in us and with us in all things.

May God hear our prayers, and answer us for Christ's sake.

Extract of a Letter from Rev. J. K. Wilcox.

GREENVILLE, SINOE, *May 3d*, 1863.

DEAR BISHOP: I am having service at Lexington, the largest farming settlement. I am trying to open a small chapel there, if I can raise means enough.

Many persons seem to be attached to our Church. At Blue Barre I find it very encouraging among the natives.

We had a delightful missionary meeting a few weeks ago. Our missionary society, under the care of the ladies of our church, is in a very prosperous condition. We are hoping to open a school shortly among the natives, whenever we can succeed in raising a certain amount in our treasury, so as to warrant its continuance.

Kind regards to Mrs. Payne and Miss Griswold.

Report of A. Potter, Native Teacher, Hoffman Station.

I beg to report that the school at this station is going on well. In regard to the manners and studies of the scholars, their reading, spelling, writing, and arithmetical rules, have been pleasing to the teacher. The school has been opened with singing and prayer, and closed by singing only. My chief object in the school is to teach them writing, reading, spelling, together with the Grebo alphabet, according to Mr. Auer's plan.

So far as I have judged, the other scholars have improved in some respects in their studies.

The number of the scholars is thirteen. Beside this, I interpret for Mr. Hoffman on other Sundays alternately, at Bill Williams's town.

I have not made as many visits in the Bush as I ought.

REV. MR. JONES lately returned from a missionary tour through Babo on the coast, and Plabo to the mouth of the Taboo River, where our mission station is located. Mr. Minor and family were well. A serious difficulty, however, has again arisen between the towns near the station, and their neighbors; the latter, on some pretext, having captured seven women belonging to the former.

AGRICULTURE, we are happy to see, is daily increasing at Cape Palmas. Not only are all vacant town-lots being cultivated, but we noticed in the vicinity of Mount Vaughan several large clearings indicative of farming on a more extensive scale. If all the beautiful hills in the colony, so well adapted to its growth, were covered with coffee-trees, what a goodly and profitable sight would it be!

MISCELLANEOUS.

A Visit to Dahomey, West Africa.

THE Abbé Borghero, Superior of the Dahomey Mission of the Church of Rome, gives an account of a recent visit to the court of Dahomey. We extract a few passages, descriptive of scenes which he witnessed. The following is a view of a grand military display, in which the "Amazons" took a prominent part:

"The king gave the signal for attack, and the first part of the performance began. The entire army examined the position of the town they were about to besiege; they advanced, creeping on their hands and knees, so as not to be perceived by the enemy, their arms lowered, and preserving a rigorous silence.

"In the second part of the performance, our amazons advanced with head erect. Of the three thousand women, two hundred, instead of carrying guns, were supplied with great cutlasses like razors, wielded with both hands, a single blow of which is sufficient to cut a man in two; these were sheathed at the time.

"In the third act all were at their post ready for the fight, with arms shouldered and cutlasses drawn. Defiling before the king, some of the troops wished to give him special assurance of devotion and promises of success. At last they were all massed in battle array, drawn up before the point of attack. The king arose, placed himself at the head of the column, har-

anged the warriors, inflamed their courage, and at a given signal they threw themselves with indescribable fury on the mound of thorns, fell back as if repulsed by the enemy, and returned three times to the charge, effecting all these manœuvres with incredible precipitation. They sprang upon the thorn-covered rampart with the ease and agility of a stage dancer, and crushed beneath their naked feet the sharp points of the cactus.

"On the first assault, when the most valiant had already gained the summit of the house, a female soldier, who was at one end of it, fell to the ground from a height of five metres. She dislocated her arm, and sat down despondingly; the other amazons were striving to excite her courage, when the king unexpectedly came up, looked at her, and uttered an expression of indignation, whereupon she jumped up as if electrified, went through the manœuvres once more, and distinguished herself so much as to carry off the first prize. A storm that raged at the time, and the lurid aspect of the heavens obscured by a thunder-cloud, gave a still more animated and somewhat ideal effect to the whole spectacle.

"In Dahomey, the principal posts are occupied simultaneously by two individuals; the old officer who is in possession, and his successor, who serves a sort of novitiate previous to the dismissal or the death of the former. It is the same with the generalship of the amazons. The old commander, whose thoroughly military appearance reminds one of our own veterans, made a short but impressive speech to the assembly, on the duties of the female troops, which have been more than once the safeguard of the throne. After the harangue, she addressed some flattering remarks to me and then retired. By her side was the young general, who is already in command of the army, and, in fact, led the action during the day. She is a woman about thirty years of age. Her striking figure and the quickness of her movements might cause her to be taken for one of Virgil's huntresses, all the more for the color of her face, which conceals beneath a deep black the outline of European features. Assuming an easy and dignified attitude, without, however, any tinge of affectation, she stepped into the semicircle left vacant between the king's hut and the ranks of her military companions, and addressing herself directly to me, offered her congratulations on my ar-

rival, and went on speaking for more than half an hour. She chose for the subject of her discourse the excellence of the white soldiers and the valor of the Dahomean female warriors, the good relations that ought to subsist between nations equally distinguished for their bravery, and who are rich enough in glory to covet no other conquests but such as spring from mutual friendship. In bringing the harangue to a conclusion, she proclaimed me grand cabecere of her troops, and sent me the baton of command amidst the vociferous applause of the army. The baton is about two feet long, terminating in the figure of a shark, signifying that as that fish destroys men, so likewise do these female warriors in battle.

"When the evolutions and harangues had come to an end, the women repaired to the palace, their legs all torn and bleeding, each carrying a bundle of thorns. The most distinguished among them had the thorns round their head in the form of a crown, and twined about their waist like a girdle. After these customary ceremonies, they retired to rid themselves of their thorny trophies."

He thus describes the rude minstrelsy :

"Some days after this grand military display, the king had me summoned once more to assist at a sort of academic assembly. One of the court poets had composed by heart (the Dahomese are ignorant of the art of writing) a long epic poem, in celebration of the exploits of the reigning sovereign and his father king Ghezo. Ten chanters had learned it according as the poet composed it, and they knew their part so well, that during the three hours they were declaiming they went on in perfect accord. These performers wore long robes, and were covered in front with the skins of wild animals; they held in their hands horses' tails, which they flourished as they spoke, while a deafening music served as accompaniment. But it must not be supposed that the recital of their poem was gone through without interruption. As the deeds which formed the subject of the drama were fresh in the memory of the audience, it occasionally happened that the honor of the victory would be attributed to the female troops or to the male army. Whereupon, those among the spectators who thought themselves reflected upon by the remarks of the poet, would rise up in fury to appeal to the king, while the opposite party

pressed forward in their turn to defend their rights thus called in question. In the midst of the uproar the chanters came to a full stop, and the scene assumed an aspect of stormy vivacity and indescribable animation; thousands of disputants raised their voices and expressed their sentiments with the liveliest gestures, without, however, stirring from their places; while the prince and those about him, as well as the mass of disinterested spectators, awaited in tranquillity the subsidence of the tumult. When the king had been sufficiently amused by this storm of words, he made a sign, and on the instant, at the sound of a drum, order was restored. If after that any one proceeded to raise his voice, a beat of the drum was sufficient to impose silence upon him, and the chanters resumed their recital at the point where the interruption had occurred.

"The representation over, the king made presents to the poet and the chanters. Subsequently the grand cabeceres ranged themselves before the monarch, leaving between themselves and his majesty a semicircle of about ten metres' extent; and kneeling there, they addressed discourses to him during another two or three hours. At last the king broke up the assembly and retired to his palace."

He gives a minute and harrowing description of those scenes of human sacrifice, which have excited so much deep and just indignation in the civilized world.

"It so happened, one day toward the end of December, that I took a rather long afternoon excursion through the deserted part of the city. On our return, passing close by the royal palace, we found the roads blocked up by reason of a fête given by the king to the people. King Gréré was having a great exhibition of his riches. Nearly fifteen thousand women, all in new dresses, carried in procession round the palace the treasures of the monarch. The procession lasted from morning till night, and the roads through which it passed were closed to the public. Having gazed for some hours at this extraordinary spectacle, we wanted to return home, but found ourselves obliged to go round the palace to gain the shortest road.

"As we entered the parade-ground, I perceived at a distance what appeared to be a number of forked gibbets, from which hung bodies I supposed to be animals, nev-

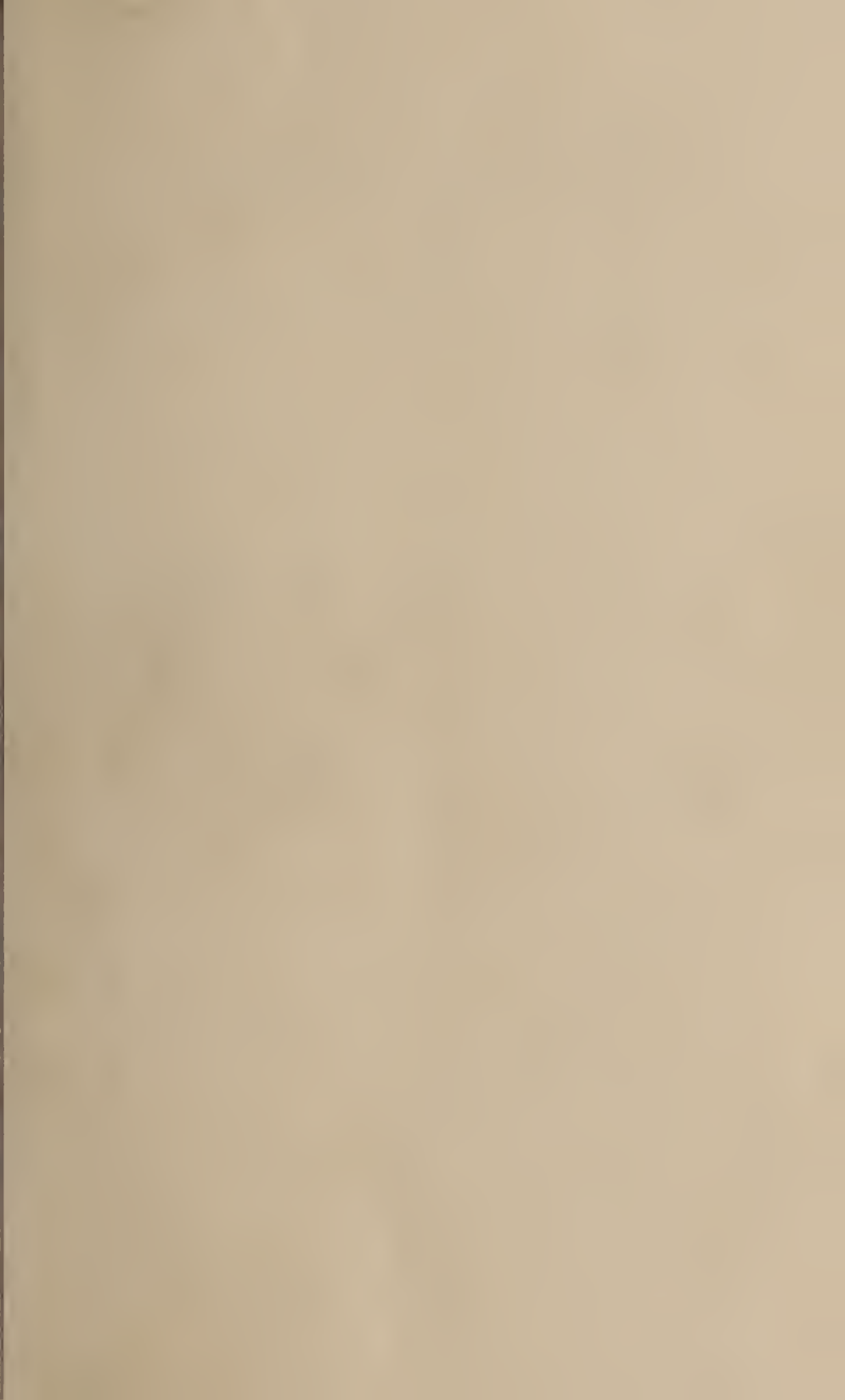
er dreaming they might be men. In this uncertainty, I drew nearer, and when I noticed that the legs were as long as the bodies, I comprehended that they were men who had been sacrificed. I can not tell you what a shudder came over me at the spectacle. My first impulse was to clench my trembling hands and cry out with indignation: 'Where is the vengeance of God that it slumbers so?' Then turning angrily to my guide, 'Why,' said I, 'have you brought me here? I never thought I should see so horrible a sight?' 'Nor I either,' he replied, 'for I knew nothing about it; but there is no other way for us to go.' We continued our route, getting along as fast as we could, but the hideous spectacle was constantly recurring. Drawing near one inclosure, we were nearly suffocated by the stench of the dead bodies heaped up there, which they had not taken the trouble to bury. Vultures in thousands, dogs, pigs, and wolves, roamed around, allured by the hideous banquet prepared for them. The roofs of the houses are covered with the relics which the birds of prey have deposited on them. Strange to say, my guide, who was quite aware of the customs of Dahomey, and had nothing to do but idle about the streets all day, was not aware that these bodies, which had been killed two days ago, were still there; he was certainly ignorant of the fact, for he had positive orders not to let me go near any place wherein the dead were left exposed. And so, for the length of a week, I did not pass again before the royal palace, because decapitations were taking place every night.

"Possibly, you think I have already delayed you too long amidst this fearful charnel-house; but truth compels me to lay aside all consideration for the delicacy of your feelings, and I must say one word more on the subject of human sacrifices. During the night these butcheries take place; no one is allowed to go through the streets from evening till next morning; if any one is found doing so, he is beaten with clubs. Only companies of musicians wander about singing doleful songs. Toward midnight, a discharge of artillery an-

nounces the beginning of the executions. The victims are led up to the square, twenty-four or thirty at a time. Every avenue of respiration is closed, and they are deprived of life by pressure on the breast. The termination of the slaughter is notified by cannon-shots. Some of the dead bodies are hung by the feet to the gibbets, already mentioned, between two sacks filled, it is said, with mangled limbs; whilst others are dressed up in symbolic costumes by parties skilled in the business, and placed on triumphal arches, standing or sitting, according to the part they have to represent. Some appear to be playing musical instruments, others are made to assume a soldier-like bearing, others are theatrical in their attitude; but all is arranged with such accuracy of detail, that at a distance they might be taken for living beings, were it not that the vultures hovering round them too surely testify that they are nothing but corpses. At the same time hundreds of heads are displayed before the royal palace; and the people pass by, totally indifferent to these scenes, which indeed are too common to cause either astonishment or any other strong feeling. Children may be seen amusing themselves near the victims, playing, as it were, with the dead; as for the populace, a hecatomb of human victims is so common a thing, especially since the accession of the new king, that it has ceased to attract even a passing observation.

"However, there are executions which really do interest them, owing to their extraordinary cruelty.

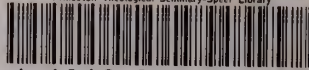
"The different modes of immolation prevalent in Dahomey vary according to the caprice and wicked ingenuity of the executioners. One of the most horrible is, certainly, the practice of nailing to a stake fixed in the ground one or more men by the feet, ordering at the same time that no food shall be given them. Exposed to the heat of the sun by day and to the dew at night, they generally die on the third day, while the curious spectators amuse themselves watching the convulsive agonies of the wretched creatures. These atrocious scenes often last several months together."



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